/27 cont./

684 Adultery on the part of the husband is avenged by the closest relatives of the wife.

Everywhere in the social order of the Karaya the endeavor to preserve the peace of family life from any disturbance is prominent. The young people are for that reason kept under strict 836 837 discipline. Virginity is highly prized and protected (4);

[113]

4. Couto Magelhães, Peterm. Mitth., 1876, p. 222.

extramarital intercourse between the sexes is punished with strict 848 penalties and under certain conditions with death. Children originating from such relationships are not, as among other primitive peoples, likewise killed, however, but rather are turned over to the chief's care, like other orphans.

589 [291] [736] [591] /28/ Single persons, distinguished externally from the married ones by the above-mentioned cotton bands, are not obliged to support themselves, but rather are supported by the community. Bachelors and widowers live together in a special hut and take part in hunting expeditions only when they please. Likewise, unmarried and widowed women are excused from supporting themselves. They live in the house of one of their nearest relatives.

589 736 [836] According to a communication from Couto Magelhães, the latter seem to have some freedom in intercourse with unmarried men. "There are in the Karaya villages men destined to be viri viduarum /men deprived of a wife/. These people have no other occupation, they are supported by the tribe and do not, like the others, undergo the hardships of long travels and raids. To my remark that it did not seem right to me that the community take on the support of these people, Chief Koinama replied that the peace which the families enjoyed because of this far outweighed the effort spent on their support." (Selvagem, p. 116.)

836 [589] For the rest, the unmarried men who wish to turn to the female sex are dependent on intercourse with the captured Kayapo women kept in half-slavery, of which among the Sambioa every village shelters at least a few. They are considered common

/28 cont./

836 property and are offered to ships' crews, despite their usually
727 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
727 bers of their own tribe. This view, common to all primitive
577
[186] peoples, cannot therefore change our judgment of the morality
of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich re-
[587] ports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113] 1. Globus, Vol. 94, p. 237.

589 Widows and orphans. Widowed persons again don their leg
768 and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of course, is their property. They may marry again. They get their
589 maintenance from the chief, in case there are no grown sons who
736 are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836 Extramarital sex life. The girls do their utmost to pre-
[illegible] their purity; thus, they do not go into the forest alone, fo[illegible]r of the young men. If a girl nevertheless has misfortune, sh[illegible] not punished, at any rate not in the south horde. Even in
[114] this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/
[548] Before marriage, the men enjoy complete freedom. In many
[485] villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of viri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The adulterous
woman is punished by her husband either by flogging, or by 684
torturing with fire brands. It is said that she is sometimes
even burned to death. The adulterous man is punished by
the nearest relatives of his wife. But among these people as,
unfortunately, among the higher races, far greater license is
allowed the man than the woman.

The Karayá seem to cherish an earnest desire to preserve 593
the integrity of the family, and to guard it against disturbing
influences of every kind. Children are reared with strictness 834
and maidenhood is respected; and any transgression of the
tribal laws regarding the relations of the sexes is severely
punished—even with death, in some cases. But children born 848
out of wedlock are not put to death, as is usually done among
savage peoples, but instead, are, like other orphans, reared
by the chief of the village as his own children.

The unmarried individuals, who are distinguished from the 589
married by the previously described wristlets and armlets,
are not required to support themselves, but are provided for
by the community as a whole. The bachelors and widowers
live together in a sort of "bachelors' hall"—a separate hut—
and participate in the hunting and fishing and other occupa-
tions of the tribe only as they feel inclined. But the un-
married women, while, like the single men, not required to
work, are not segregated, for they dwell in the huts of their
nearest relatives. These females are allowed certain liberties 836
with the unmarried men in order that they may not perturb 548
the married men and their families. They are the village
prostitutes. By this arrangement the single men, on the
other hand, are kept from endangering family life. Women [727]
taken captive from the enemy in intertribal wars, are retained
as prostitutes and semi-slaves. These unhappy females are
the common property of all the men, the married as well as
the single. Captive female children share the same sad fate;
and probably also the children born of captive parents.

We see in these customs, the dualism of the "ethics" of 577
the savage. They are moral, if we may use this term, only
when their own well-being is at stake—when it is a question